The BOOK of *BERTRAM* the Priest, Concerning the BODY and BLOOD OF CHRIST In the SACRAMENT;

Written in *Latin* by the Command of the Emperour *CHARLES* the Great ABOVE Nine Hundred Years ago, and First Translated into *English*, in 1549.

LONDON,

Printed by *B. Griffin*, and are to be Sold by *Sam. Keble*, at the *Turks-Head* in *Fleet-Street*, 1687.

Imprimatur,

Z. Hham *R. P. D.*
Henric. *Epiſc.*
Lond. *à Sacris.*

Jan. 23*d.* 168$\frac{5}{6}$.

X265.3
R189d.El
1687

To my

Much Honoured Friend,

Sir WALTER PYE, Kt.

THE

KING'S Majesties Attorney of the Court of *Wards* and *Liveries*.

SIR,

I *HAVE nothing of my own worthy of your Love, but behold a great Work of another Man's in this little Volume, I*

Dedicate unto you. It was presented to a great Emperour Charles the Great, *and by him it was approved as Heir general to the Ancient Fathers. The Author is now, after* 800 *years, questioned for his Birthright, and the Polemical Writers of this Age are not as yet agreed whether he be spurious or legitimate. I hope the Preface following (his very enemies being Judges) will free him from that imputation. His revenue is the Doctrine of the blessed Sacrament, ancient and hereditary: His tenure is in Capite of the Lord* Paramount. *My suit is, an Information*

mation may be exhibited a-gainſt his Accuſers, and if you ſee no juſt cauſe whereof they do accuſe him, let your wonted Juſtice decree him for the right Heir; if otherwiſe, let him ſtand or fall according to your Wiſdom, and his own worth, and in doing him this right, you ſhall oblige me, with the reſt of your favours, faithfully to love you and yours.

Humphrey Linde.

THE PREFACE TO THE READER.

1 Kings Chap. 3.

THE great contention that was betwixt the Two Women, who ſhould be the Mother of the living Child, was by *Solomon* eaſily decided, and the living Child by his Wiſdom was reſtored to the right Mother. If Truth and Peace had joyned hands with *Rome* and us, Wiſdom her ſelf would have juſtified her Children, and our Adverſaries would have reſolved this queſtion (which without all queſtion is to be reſolved) that *Bertram* was the true Author

thor of this fruitful iſſue, and his Doctrine was the Tenet of the ancient Fathers, and the Church his Mother. *Non sequitur.*

But ſuch is the condition of the Church of *Rome*, that although the true Son may as eaſily be known by his voice as *Jacob* was from *Eſau*; yet the Mother that bred his child would make him an *Eſau*, and ſupplant him of his birth-right; the Womb that brought him forth diſclaims his Doctrine, the Church, that gave him ſuck out of her two breaſts, the two Teſtaments, denies him entertainment: and yet behold the Mother of the Child, and this Authors Mother do ſympathize: The Mother of the Child although ſhe were a Strumpet, yet would ſhe by no means ſuffer her Son to be divided, nor accept of a dead Child, although it was preſented to her as her own. This Authors Mo-

ther (although at that time of his Birth ſhe had loſt much of her wonted modeſty) yet would ſhe not agree to have her bleſſed body of the Sacrament to be divided and given by the halves; yea, although what was offered her, Chriſt told her it was her body; yet by no means would ſhe allow of the dead Letter which killeth, but of the quickning Spirit which giveth life.

Here we ſee the Church of *Rome* is ancient, not her errors. We acknowledge ſhe was a Mother Church, and had ſometimes *Kings for Nurſing Fathers, and Queens for Nurſing Mothers:* yea, behold this Man, *Bertram*, had a King, and a great King, *Charles the Great*, to his Nurſing Father, and the Romiſh Church, ſometimes the faireſt amongſt Women, gave him Milk out of her ſacred Breaſts, as a Nurſing Mother.

If there be any remembrance left to Parents for their Childrens merit, *Mother, behold thy Son.* [If there be any means left for Children to relieve their blind and decayed Parents, *Son, behold thy Mother*]. Such is our Charity to the Bord woman and her children, that we pitty them, we pray for them; yea, in this Subject of the Real presence, We heartily wish, that men had not studied so much to be open where the Scripture is silent, and that curious wits had not been wise above sobriety, to have searched into the ways of the Lord, which are past finding out. That which *Durandus* is reported to have said, doth not dislike us; *We hear the VVord, we perceive the sound, we know not the manner, we believe the Presence, we believe (I say) the Presence as well as they, concerning the manner of the Presence, we do not unadvisedly de-*

B. *Andrews* against *Bellar.* cap. 1.

ſine, nay more, we do not ſcrupulouſly enquire? no more then we do in Baptiſm, how the Blood of Chriſt cleanſeth us, no more then we do in the Incarnation of Chriſt, how the Divine Nature is united to the humane, we reckon it amongſt the Myſteries, and indeed the Euchariſt *is a Myſtery, the remainders whereof ſhould be conſumed with fire, that is (as the Fathers do elegantly underſtand it) which ſhould be adored by faith, not debated by reaſon.*

But to come to the Author and his Authority. Behold, after 800 years ſilence in the Grave, there is riſen this Champion, to confute this new born Brat, *Tranſubſtantiation.* All the credit that I have, or am like to have in the Church of God, I will engage it upon the worth of this little Tract. A work not poured forth upon Adventures, but compoſed with mature deliberation; being requir'd there-

unto

unto by *Charles* the Emperour, (neither was it likely, that *ſo great an Eagle as* Charles, *would conſult with flies*) in whom it was hard to ſay whether Learning or Magnificence had the upperhand: and for theſe latter times, let the judgment of that famous Biſhop and Martyr, Dr. *Ridly*, inform us, of whom I may truly ſay what *Jerom* did of *Nepotian* (*Pectus ſuum Bibliothecam fecerat Chriſti, nec doleat Eccleſia quod talem amiſerit ſed gaudeat quod talem habuerit,*) who publiquely honoured this Treatiſe in his Diſputations at *Oxford*, and privately bequeathed it as a Legacy to Dr. *Brooks*, affirming it to be the firſt means of his converſion and reducement from the common errour of the Roman Church.

Jerom ad Paulinum.

But behold the authority of this man, and the dexterity of his ſubject, is ſo great an Eye-ſore to our Adverſaries, that they cannot

cannot with any patience reflect upon him: Here ſhall you ſee *Ephraim* againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, but both againſt *Juda*; here you ſhall ſee Jurors and Judges reconciled, as *Pilot* and *Herod*, but both againſt *Bertram*. Will you have him brought as *Paul* was before the Councel, and ſet before them; *Behold the Man*. The Judge doth hearken, the Counſellers be ſilent, the Cryer biddeth Peace, all the People are attentive to know the cauſe whereof they would accuſe him.

Bellarm de ſcript. Eccleſiaſt. Tom. 7. fol. 121.

Bellarmine the Foreman of the Inqueſt, he ſaith, *That* Bertram *the Prieſt lived above* 800 *years ſince, and was the firſt that brought in queſtion the Real Preſence, but ſaith he,* Paſchaſius Ratbertus, *an Abbot VVrote fully and freely of that ſubject againſt him.* So then we ſee him here confeſſed for the Author, but

but oppoſed for his Doctrine, if *Bellarmine* have ſpoken the truth, bear witneſs with him of the truth. Only let me tell you, I have read that whole Tract of *Paſchaſius*, Printed by them, and there I find he writes of the Real Preſence, he mentioneth two Sacraments, and maintains the communion in both kinds, but of *Bertram* in his whole Treatiſe *né γεὺ quidem*, he makes not ſo much as mention of him: and this mine eyes have witneſſed the Truth againſt the Foreman.

The ſecond is *F. Parſons:*] *Bertram* (ſaith he) *was wholly of the Roman Religion, and ſo lived and ſo died above Eight hundred years ago, though after his death ſome of* Berengarius *followers, did forge a little Pamphlet in his name againſt the Real preſence of Chriſts body, as favouring the* Berengarian *Hereſie:* Here then we have the man confeſſed but In his Treatiſe of 3. *Converſ.* part. 2. cap. 10.

but not his Doctrine: I wonder these two Elders living so near together in *Rome*, were so far asunder in Opinion; Surely they agree like the two Elders against *Susanna*, both joyned together to accuse the innocent, and both out of their own mouths must receive the like judgment.

Lib. consens. omniū ætat. de verit. Chin. Euchar. centen. 9.

The third:] *About the year* 806. *Delirare cœpit Bertramus* (saith *Garetius*). This Man acknowledgeth *Bertram* for the Author, but condemns him for an old Dotard.

Langd. lib. 2 Cath. confut.

The fourth:] *Langdailius*, He affirmeth, *That though in some things he transgressed the form of words, yet he holds correspondency with the Catholick* Roman *Doctrine.*

By this Man's saying, I see no cause why *Bertram* deserved a Writ to priviledge his dotage.

De visib. Monarch. Eccles. lib. 7. An. 816, &c.

The fifth:] *Sanders*, he saith, *That under the name of* Bertram, *there is a Book extant of the* Eucharist, *which*

which is said to have been lately writen, or devised by some of Berengarius *followers, for that there was no such Doctrine then read, or known in that time of his living.*

The sixth.] *Reynolds the Priest saith, toward* 800 *years after Christ, one* Bertram, *and a little before him, one* Scotus *wrote darkly of the truth of this Sacrament, but whatsoever the private opinion of* Bertram *was, his publick speeches and writings sounded so ill in the Ears of the Catholicks of that age, that* Paschasius *an Abbot made a very learned Book in refutation of him.* These two hold together like a rope of Sand; the one saith *Bertram* did write but obscurely, the other saith, It was not *Bertram*, but some obscure Authors: the one saith, there was no such Doctrine published in that Age, the other saith, that *Scotus* at that time wrote darkly, as *Bertram* did on the Sacrament.

In his Treatise of the *Sacra.* cap. 1. *fol.* 23.

The

Poſſev. præf. ad Lect. tom. 1. apparat. Sixt. Sen. præfat. Bibl.

The ſeventh, and eight:] Oecolampadius, *under the name of* Bertram *wrote this Book to* Charles *the Great, ſaith* Poſſevinus *and* Sixtus Senenſis.

Greg. lib. 2. de Præf. Chi. in Euch. c. 2.

The ninth:] *The Work is ſpurious, and tainted with the Leven of* Berengarius *hereſie, ſaith* Gregory de Valentia. Theſe alſo might well agree, if they could reconcile the times and their different opinions: for *Berengarius* lived about Six hundred years ago, and *Oecolampadius* about an hundred. But if either *Berengarius*'s followers, or *Oecolampadius* himſelf wrote this Tract of *Bertrams*, it muſt needs be that *Paſchaſius Ratbertus*, who wrote againſt this Treatiſe 800 years ago (as *Bellarmine* and *Reynolds* do affirm) did write by the Spirit of Propheſie againſt *Berengarius* followers, and *Oecolampadius* long before they were born.

The tenth:] Dr. *Heskins* ſaith, that

that *Bertram in the time of* Charles, *wrote of the Sacrament ſuſpiciouſly, and yet in ſuch ſort, as no Man could be certain, what he aſſuredly meant.* In his Parliament of Chriſt *Sacr.* in the Prologue.

The Eleventh:] *Eſpencæus* ſaith, That *Bertram wrote a Book to* Charles *the Emperour of the Sacrament; yet in the judgment of thoſe that favour his error, he doth intangle both his cauſe and the mind of the Reader, and although he citeth many of the ancient Fathers, yet one while he ſeemeth a Catholick, another while of another Opinion.* Theſe two are near to reconciliation, for they both agree upon the certainty of the Author, but condemn the uncertainty of his Doctrine. *De Ador. Euchar.* cap. 19.

The twelfth:] *Trithemius*, a Man without exception, he ſaith, *That* Bertram *the Prieſt was exceedingly skilful in the holy Scriptures; he was ſharp in Wit, famous in Speech, neither was he leſs notable in life then* *Trithemius de Bertr.*

in

in Learning; *he wrote many famous and excellent Works unto* Charles the Great, *the brother of* Lotharius *the Emperour*; *he wrote a praiſe worthy Book*, (to wit) *one Book concerning the Body and Blood of the* Lord; *he flouriſhed in the days of* Lotharius *the Emperour*, *about the year of Chriſt* 840.

You have heard the great Inqueſt, what they can ſay againſt this Author. Yet all this while the *Trumpet hath given an uncertain ſound.* Some (you ſee) denies the Man as a ſingular Noveliſt, others acknowledge the Author, but affirm this Work to be ſuppoſitious, others ſay, he held the Catholick opinion in the main, but ſquared in the form of ſpeaking, ſo that hitherto you ſee the Jurors are not agreed among themſelves, and therefore they cannot give up their Verdict againſt him: onely this laſt witneſs doth

doth beſt reſolve all the former doubts : He ſheweth, that *Bertram* was no dotard, he ſhews it could not be written by *Berengarius*, or his followers, for he lived and wrote this Work to *Charles* 200 years before this time, he ſhews he was not ſpurious but the true Author, and by this his Teſtimony doth clearly exclude *Oecolampadius* for the Author, whoſe writings were not extant when *Trithemius* made his Catalogue of this and other Authors.

Certainly, if theſe Men had been ſworn to the Truth as well as to the Church, the Foreman of the Inqueſt, and the laſt, would have reconciled all the reſt.

You have heard (Gentle Reader) the Popes Tenants, his ſworn Servants, our ſworn Enemies, their beſt witneſſes, *Bertram*'s worſt accuſers, bound by Oath to maintain the Papacy, divided amongſt themſelves

themſelves. Now liſten and hear their ſovereign Judges give ſentence, and according to their agreement, let him ſtand or fall in your judgment: And firſt let their Lord chief Juſtice, Pope *Clement* the Eighth be heard; for as he cannot err, ſo he may not be contradicted. *Let not* Bertram *be read* (ſaith he) *but with leave of the Apoſtollick See, and with this condition, that the Reader may confute the Hereticks by the errors of that Book.* The next are the *Roman Inquiſitors, and the* Trent *Fathers; theſe alſo have decreed him to be included in the number of Authors prohibited.* So then you have two principal Judges, a Pope and a late Councel condemning him, and yet this may be thought a ſtrange thing that without a legal proceeding without trial of the party without hearing him, or his Advocate ſpeak for him, to adjudge him.

Ant. Poſſev. pag. 230. Tom. 1.

Ind. libr. prohibited Anno 1559. *& Trident.*

Is

Is it worse with the Church of *Rome* at this day, then it was with Heathen *Rome* in the time of *Cæsar*? Behold what *Festus* the Governour answereth *Paul's* accusers in the like case: *It is not the manner of the* Romans *to deliver any man to die before that he which is accused have the accusers face to face, and to have license to answer for himself concerning the crime laid against him.* If *Bertram* had been arraigned and condemned when he was living; if his accusers had been brought face to face before the Emperour, there might have been some pretence, some Plea, some Record against him; but after Seven hundred years continuance to give Sentence, and to sit in condemnation against him as Plantiff, Witness, and Judg, that is neither allowable in Church nor State. Acts 25.16.

Well, What will *Bertram* do in this

this caſe? Surely, he will appeal (*as* Paul *did to* Cæſar) : but to whom? Not to one man alone, but to a multitude: not to an ignorant multitude, but to a learned, to a Univerſity; not on our ſide (for they would be partial) but on theirs, the famous Univerſity of *Doway* in *France*, there he was a free Deniſon, bred and born, and his requeſt is to be tryed by his *Country*. *Since therefore he hath appealed to the learned men of* Doway, *to* Doway *let him go.* Now I pray what will theſe Judges do? They hear the Popes Sentence, the Councels decree, the Inquiſitors ſevere Judgment, they weigh ſoberly his accuſers reaſons, they examine diligently the Author himſelf, and finding the former doom too heavy for ſo ſlight errors committed by him, they repeal the Sentence, and upon more mature deliberation had of the

Author,

Author, and his Doctrine, with the consent of *Philip* the Second, and the *Duke* of Alba *to all the* Romish *Catholicks in his behalf, sendeth* Greeting

Although we care not greatly for this Book of Bertrams, *whether it be extant or no, yet because it is often printed, and read of many, and the Heretiques know by a Catalogue of forbidden Books, that he was a Catholique Priest, and dear unto* Charles the Great, *and because we Comment upon other Writers of the same Age, and extenuate their errors oftentimes by a favourable construction of them, by the same reason we may allow* Bertram, *and acknowledge him, for there is nothing worthy of reprehension in him, setting aside a little obscurity in his stile, and his ignorance in using some dark words and sentences, which with Marginal notes affixed may manifest the true sense and meaning of the Author.*

Ind. Expurg. Belgic. cap. 5. edit. Antw. An. 1571.

Here

Here then is his laſt definitive Sentence pronounced; they allow the Author, and they allow the Work, ſo that a right conſtruction be joyned to his right meaning: and that no miſpriſion may happen to the parties on both ſides, the Judges in the particulars have delivered their Obſervations. (*Viz.*) *Where he ſays,* (*folio* 1137.) *Viſible, that is to be read and underſtood, ſay they, Inviſible: and where he ſays* (*infrà, verſu* 36.) *the Subſtance of the Creature which was before Conſecration, remaineth after Conſecration, by the ſubſtance is meant* (ſay they) *the accidents do remain.* Thus our Adverſaries have a free diſpenſation to read him with theſe and the like conditions expreſſed. *It is freely granted, let it be freely accepted.* Now if I ſhould queſtion, how it were poſſible that the ſubſtance of Bread ſhould be annihilated, and the accidents remain

Lege in Indic. Expurgat. Belgic. edit. An. 1571.
Viſibiliter. (*i. e.*) *Inviſibiliter.*
Subſtantia. (*i. e.*) *Accidens.*

remain without a Subſtance, it were no diſparagement for me not to underſtand it, for I doubt not, ſaith the *Index Expurgatorius*, *but* Bertram, *in thoſe days was ignorant, how the accidents could exactly ſubſiſt, without any ſubſtance, which this latter Age hath moſt ſubtilly and truely found out*; *Neither it is to be marvailed*, ſaith Gregory de *Valentia*, *that ſome Ancients have both thought and writ leſs conſiderately concerning* Tranſubſtantiation, *and this is an anſwer* (ſaith he) *brief and ſimple, and no way inconvenient.* The reaſon (as I conceive) is given by another of their ſide, *The Doctors of theſe latter times have attained more underſtanding in ſome things than the ancient Fathers, for they are like Children* (ſay they) *ſtanding on the ſhoulders of Gyants, who being liſted up by the tallneſs of the Gyants, no marvel if they ſee further than they themſelves*

Ind. Expurg. Belg. Antw. An. 1571.

De Tranſub. lib. 2. *cap.* 7. *Breve & ſimplex & ſine ullo incommodo reſponſum.*

Dominic. Bannes, 22. *pag.* 58, *&c.*

It is true indeed, that this Doctrine in *Bertram*'s time had not that full ſtream and general currant as it had in the ancient Fathers time before it, as it appears in this Preface to *Charles the Great.*

Neither was this Doctrine broched by a *Noveliſt*, for then the Emperour would have condemned it, or at leaſtwiſe have confuted him; neither did he alone in his time hold this Doctrine, for *Scotus* about that time wrote a Book of the ſame ſubject; *Alcuinus*, Tutor unto the Emperour; *Venerable Bede*, and *Charles* the Emperour himſelf, did all ſavour one thing, and ſpeak one thing at the ſame time with the ſame Author. Neither did he in this opinion lean to his own wit, but *did purſue and tread in the footſteps of the holy and ancient Fathers.* Such was his anſwer to the Emperour, and ſuch will his Doctrine manifeſt

Alcui. lib de diviniſ offic. Beda lib. 2. de Tabernac. Cap. 2. Carol. Magnus in Epiſt. ad Alcuinum. lib. 2. de offic. pa. 190 Edit. Colonienſi.

feſt it ſelf unto the Reader. Neither could this Doctrine be heretical, for ſaith *Petigian*, *for a thouſand years after Chriſt and more, there was no Hereſie in the Church concerning the Real preſence, as it appears* (ſaith he) *both by Sacred Councels, and Doctrines of the Fathers.*

Petigian. in 4. Sentent. d. 10. 9. 1. art 1. pa. 353.

Beſides, if this Author had been ſingle in his opinion, as he was ſingular, how comes it to paſs, that in theſe times he is ſo much oppoſed, and in former Ages, he was not confuted? To queſtion the Writers, to obſcure the Authors, to mutilate their Books, argues a diſtruſt of the truth and goodneſs of the cauſe, and as *Arnobius* ſometimes anſwered the Gentiles. *To intercept our Writings, and to drown our Authors, it makes no defence for your Gods, but rather it argues your fear leaſt the Truth ſhould appear.*

Arnob. adverſ. Gentil. lib. 3.

Beſides, how comes it to paſs, that there is ſuch difference of Opinions concerning this Man? how is it that their Kingdom is ſo much divided againſt it ſelf, that they cannot by *any glue of Concord* (as *Cyprian* ſpeaketh) *nor bond of unity be conjoyn'd*? Some hold of *Paul*, ſome of *Apollos*, ſome allow the Book, others deny the Author: Is the Wark-man and the Work divided? Is the Author of the Book commended, and the Book it ſelf condemned? Is this the Wiſdom and Policy of the Church, to *cry ſome one thing, ſome another*, like the common *Crafiſmen* for their great *Diana* of the *Epheſians*? Theſe things were much to be wondred at, eſpecially by one that wants perhaps the leiſure, perhaps the knowledge, to ſearch into theſe doubtful diſputes, but that the ingenuous confeſſion of *Eraſmus* will ſatisfie

Cyp. lib. 3. Epiſt. 13.

a further inquiſition. *It is plainly found* (ſaith he) *that many things in* Luther's *Books are condemned for heretical, which in the Books of* Bernard *and* Auſtin *are read for Holy and Orthodox.* Agreeable to that ſaying of *Maldonat*, expounding a place of Scripture: *Although I have no other Author* (ſaith he) *for my expoſition, yet I allow it rather than that of* Auſtins *and others, though it be moſt probable*) *becauſe this of mine croſſeth more the ſenſe of the* Calviniſt. *Maldon. Comment. in John 6.*

Thus then to end with the Church of *Rome* (With whom I began:) *She is like a Woman fallen from her ancient happineſs, and retaining onely ſome ſigns thereof: She hath the Sheaths and Caskets where the Ornaments lay, but the goods themſelves She is ſpoiled off.* Hence it is that we are departed from their Church as *Moſes* ſometimes departed out of *Egypt*, or as S. *Auſtin* *Ibid. Pleuſit. lib. 3. Epiſt. 408.*

Chryſoſt. in Matt. Hommil. 49.

ſten from the *Manichees: We have departed from them in body, they firſt departed from in us mind: We from them by place, they from us by faith: We have left with them the Foundations of the Walls; they have left with us the Foundation of the Scriptures: We are departd from them in the ſight of Man; they are departed from us in the judgment of* GOD. And as concerning this Author which I here preſent unto you I will ſay, as S. *Jerome* anſwered *Evagrius*, who deſiring his opinion concerning *Melchiſedec*, whether he were the Holy Ghoſt; S. *Jerome*, when he had ſhewed him the judgment of the ancient *Fathers*, of whom ſome thought *Melchiſedec* a Man, ſome an Angel; *You have* (ſaith he) *what I have heard, what I have read touching* Melchiſedec, *to bring forth the witneſſes it was my part, let it be yours to judge of the credit of the witneſſes.* Behold

Jerom. Epiſt. 126. Ad Evagr.

To the READER.

Behold (*Gentle Reader*) the work-Man and the Work: I have cited the opinions of the Modern Writers, and of the beſt, concerning this Author, it is your part to judge of the credit of them: It was my part of ſummon their appearance for the tryal of the party, it is your part to judge of the ſufficiency of their proof, and their good agreement amongſt themſelves. You have the Author above 800. years continuance, you have this Doctrine above 1500. years: If his proof make it not good, we will diſclaim both the Author, and his Doctrine.

If ſuch a light did ſo ſhine when the Church was ſo much darkned and obſcured with the miſts of Ignorance, pitty it were but this *Lamp* ſhould receive a new *Light*, (*by reprinting of him*) which the Iniquity of the times hath almoſt extinguiſhed. B 4 Briefly,

Briefly, all that I can say of the Author, is this; That which *Vincentius Lyrinensis* spake of *Tertullian*, may very fitly be attributed to him; *His words are senses, his senses victories*: and as concerning the Work, and the exquisite performance thereof, I will say in two words, *Exigit Monumentum*: It may stand (and long may it stand a Monument to after Ages) that he may be justified in his sayings, and clear when he is judged.

H. L.

BER.

BERTRAM the Prieſt, HIS PREFACE

Concerning the Body and Blood of the LORD, *written to* Charles the Great, *being Emperour.*

I Am commanded by you (famous Prince) to declare unto your Highneſs, *what judgment I am of, concerning the Myſtery of the Body and Blood of Chriſt. Certain it is, that as this commandment doth well beſeem your magnifical and Princely eſtate: So is it a moſt hard thing to be performed by my poor and ſmall power. For what is more meet for your Kingly providence and government, then in reſpect of your ſelf to be Catholick in your judg-*

ment concerning his holy Myſteries, who hath vouchſafed you worthy of the Kingly ſeat: and in reſpect of your Subjects, not to ſuffer them to think divers things concerning the Body and Blood of Chriſt, *in which, doubtleſs, conſiſteth the whole Sum of Chriſtian Redemption: For while ſome of the faithful affirm, that the Myſtery or Sacrament of the Body and Blood of* Chriſt, *(which is daily celebrated and adminiſtred in the Church) is done under no figure, and under no cover at all, but performed under the naked manifeſtation, and ſhew of the Truth it ſelf: and again, while other ſome teſtifie, that theſe things are contained under the Figure of the Myſtery, and that it is one thing which appeareth to our bodily ſenſes, and another thing that our faith looketh upon, it plainly appeareth that there is no ſmall diverſity and difference amongſt them*

And whereas the Apoſtle writeth 1 Cor. 1. 10. *unto the faithful People,* That all of

Them

them ſhould ſavour one thing, and ſpeak one thing, and that no ſchiſm ſhould appear amongſt them, *we muſt needs ſay, that they are by no ſmall ſchiſm divided, and rent aſunder, who not thinking the ſelf ſame things, do ſpeak diverſly of the myſtery of the Body and Blood of Chriſt. Wherefore your Kingly Majeſty and Highneſs being moved with the Zeal of Religion, and with grief conſidering of theſe things, and deſiring alſo that all men ſhould (according to the Apoſtles commandment)* think and ſpeak one thing, *doth diligently ſearch for the myſtery and ſecret of truth, that ſo you may call back ſuch thereunto as have wandred and ſtrayed. Whereupon alſo it cometh to paſs, that you diſdain not, to demand and ask the truth of this matter, even of very poor and baſe men, perſwading your ſelf that the myſtery of ſo great a ſecret, cannot be known, but by inſpiration and revelation*

from

from God, who having no reſpect of perſons ſheweth forth the light of his truth, by whomſoever he himſelf hath choſen to ſo great a matter. Now as it is very pleaſant for me, poor man, to obey your commandment: ſo, I confeſs, it is a very hard matter for me, to diſpute and reaſon of a matter ſo far eſtranged from mans underſtanding and ſenſes, and into which a man cannot pierce or enter, but by the inſtruction and teaching of the holy Spirit. Wherefore, I being at this preſent ſubject to your Highneſs command, and yet truſting and cleaving to the aid and aſſiſtance of him, of whom I am to ſpeak, will aſſay by what words I can to open my judgment concerning this matter, not leaning in the treaty thereof to mine own wit, but perſuing and treading in the footſteps of the holy and ancient Fathers.

Here

Here beginneth the

BOOK

OF

BERTRAM the Prieſt,

Touching the Body and Blood of the LORD: Which he *Wrote to* CHARLES the Great *being Emperour.*

YOur Highneſs Excellency demandeth, Whether that the body and blood of *Chriſt*, which in the Church is received by the Mouth of the Faithful, be done in a Myſtery, or in truth and verity? that is to ſay, whether it contain ſome ſecret thing, which is evident to the Eyes of Faith only: Or whether without the vail or coverture of any myſtery, the bodily ſight, do outwardly behold that, which the ſight of the mind

mind doth inwardly look upon, ſo that whatſoever is done appeareth manifeſtly or no? And this is the firſt queſtion. The other is, Whether it be that very body, that was born of the Virgin *Mary*, that ſuffered, that died, that was buried, and that riſing again, and aſcending up into Heaven, ſitteth now on the right hand of the Father or no?

Now let us look into the firſt of theſe two queſtions: And leſt we be letted with ambiguity and doubtfulneſs, let us define what a figure is, and what the Truth is, that ſo beholding and perceiving ſome certainty, we may know, how we ought to guide the courſe of our reaſoning.

"A figure is a certain ſhadow, "by certain vails and covertures, as it were, that is to ſay, dark-"ly declaring the thing, which it "intendeth to manifeſt: As for exemple,

example, when we mind to ſpeak of God's Word, we call it bread: So in the Lord's Prayer we deſire to have *daily Bread* given us. Alſo when Chriſt in the Goſpel ſpeaketh, ſaying: *I am the living Bread which came down from Heaven.* Likewiſe, when he calleth himſelf a *Vine*, and his Diſciples *Branches*, ſaying, *I am the true Vine, and ye are the Branches.* For all theſe ſayings, ſeem to ſpeak one thing and yet mean another thing. "

Mat. 6.11. Joh. 6.51. Joh. 15. 1, 5.

As for that which we call Verity, or Truth, it is the declaration of a manifeſt and plain matter, which is not covered with any ſhew of ſhadows, but inſinuated and delivered with pure and open (or to ſpeak more plainly) with natural ſignifications, As when it is ſaid, *That Chriſt being born of a Virgin, ſuffered death, was crucified, dead, and buried,* Here

Mat. 1. 25. 1 Pet. 3. 18. 1 Cor. 2. 2. Joh. 19. 40, &c.

Here verily is nothing ſhadowed, with figures over-covering the ſame, but the truth of the things declared, by the ſignifications of natural Words or Speeches: Neither may we here underſtand any other thing, than that which is ſpoken and expreſſed. But it is not ſo in the former ſentences; for neither is Chriſt the *Bread*, ſubſtantially, neither is Chriſt a *Vine*, ſubſtantially, neither are the Apoſtles branches, ſubſtantially: Wherefore in theſe latter ſpeeches there is a figure, but in thoſe former, the truth is ſimply declared, that is, the ſignification is plain and open. Now let us return to thoſe things (that is to *the Body and Blood of Chriſt*) for which theſe points have been propounded and attered. Truly if that great Myſtery be celebrated and done under no Myſtery at all, then it is not right-

ly

ly called a Myſtery, becauſe that cannot be called a Myſtery, or ſecret, wherein there is no hidden thing, and wherein there is no matter removed from our bodily ſenſes, and wherein there is nothing covered with ſome vail or coverture. But that Bread which by the Miniſtery of the Prieſt, is now become the body of Chriſt, doth ſhew one thing outwardly to Man's ſenſes, and ſoundeth another thing inwardly to the minds of the Faithful: Outwardly indeed the form of Bread which it had before, is ſet out, the colour thereof is ſhewed, and the ſavour thereof received and taſted. But inwardly a thing far differing, yea and much more precious and excellent is ſhewed and ſet forth; and I ſay, it is much more precious and excellent, becauſe it is heavenly, and becauſe it is divine: that is, that which

which is ſeen, or taken, or eaten, is not diſcerned to be Chriſt's Body by the carnal ſenſes, but by the eye of the Faithful Soul. The Wine alſo, which by the Prieſt through conſecration is become the Sacrament of Chriſt's Blood, ſetteth forth one thing outwardly, and containeth another thing inwardly. For what other thing is ſuperficially and outwardly looked upon, than the ſubſtance of Wine? Taſte it, and it ſavoureth and ſmacketh Wine: Smell it, and it ſmelleth Wine: Look upon it, and thou mayeſt behold the colour of Wine. But if a Man do conſider it inwardly, then it is not the liquor of Wine, but the liquor of Chriſt's blood, and ſo it ſavoureth to the Believers mind while it is taſted, and is ſo acknowledged while it is beheld, and is ſo proved to be, whilſt it is ſmelled. Now

Now ſince no Man can deny theſe things to be ſo, it is manifeſt that the Bread and the Wine are figuratively the Body and Blood of Chriſt. For outwardly, and according to that which is ſeen, neither is any kind or ſhew of fleſh known to be in that Bread, nor any drop of Blood ſhewed forth in the Wine, and yet for all that, after the myſtical conſecration, the Bread is no more called Bread, nor the Wine, Wine, but both of them together are called the Body and Blood of Chriſt. For if (according to ſome mens minds) nothing were in this matter taken figuratively, but the whole were conſidered and looked upon in verity or truth, then ſhould faith work nothing at all therein, becauſe that no ſpiritual thing ſhould be performed, but look whatſoever the thing it ſelf were, even that wholly

wholly ſhould be taken, according to the body, and a Man's fleſhly underſtanding. And ſeeing that *faith* (as the Apoſtle
Heb. 11. 1. ſaith) *is the argument and evidence of ſuch things as appear not*, that is to ſay, not of ſuch ſubſtances as are ſeen, but of ſuch as are not ſeen, we ſhall then in this action receive nothig according to faith, becauſe that we diſcern and judge of all that is in it, according to our bodily ſenſes. And what, I pray you, can be more abſurd then to take bread to be fleſh, and to affirm, that Wine is Blood? And a Myſtery that cannot be, in which there is no ſecret or hidden thing contained. And how can it be ſaid, to be Chriſt's body and blood, in which it is not known, that there is any change made?

Now every alteration and change, is either made from that thing

thing which actually it is not, into that which actually it is: Or else when it is changed from that which it is, into that, which it is not; or from that which it is, to wit, [in respect of quality,] to that which it is, [in respect of quality, though changed perhaps into another quality:] But in this Sacrament, if only the truth be considered in simplicity and plainness, and not another thing believed, than that which is beheld, no change can be known to be made. For neither hath it passed from that which it was not, into somewhat that is, as such a passage and change is many times made in growing things: For whereas they were not before, they to the end they might be passed from not being to being. But this passage or change falleth not out here, because that the Bread and Wine were before they passed

He proveth by three sorts of change, that there is no change made in the elements of the Supper.

The first kind of change.

The second kind of change.

passed into the Sacrament of the Body and Blood of Christ. Neither yet can there be here, that passage or change, which is made from that which is, to that which is not, which change falleth out in things that through defect suffer a decay. For whatsoever doth decay, was first and had its being, because that thing cannot suffer a decay or destruction, which never was. And yet, neither can this passage or change be known to be made in this matter, because that according to truth, that very kind of creature which was before is known still to remain.. Moreover, that change which is made, from one thing into another, which change appeareth especially in things that suffer diversity and variety of qualities; as for example, when that which was black is turned into white

The Third kind of change.

white, neither can that change I ſay, be known to be made here: For nothing can be here found to be changed, either in touching, or in taſte, or in colour, or in ſavour. Therefore if nothing be changed herein, it is not any other thing than what it was before. But it is another thing, for the Bread is become Chriſt's body, and the Wine his blood, for ſo he himſelf ſaith: *Take ye, and eat ye, This is my body*: and ſpeaking of the Cup, he ſaith likewiſe, *This is the blood of the New Teſtament, which ſhall be ſhed for you.* Matth. 26. 26, &c.

Therefore they, that in this queſtion, will take nothing figuratively, but will have the whole to conſiſt in the ſimplicity, and plainneſs of truth, muſt be demanded, how, and in what reſpect this change is made ſo that now they be no more that which they were before, to wit, bread

and

and wine, but are the body and blood of Chriſt? For according to the kind and ſhew of the Creature, and the outward form of viſible things, both of theſe, that is, the Bread and the Wine, have nothing at all changed in them: and if they ſuffer no change at all, then are they no other thing, but that which they were before.

Your Highneſs (moſt noble Prince) perceiveth, whether the underſtanding and mind of thoſe men that think otherwiſe, proceedeth: For they deny that which men ſuppoſe them to affirm, and they are proved to deſtroy that which they believe. For they do faithfully confeſs it to be the body and blood of Chriſt, and in ſo doing, doubtleſs, they do now proteſt, that the Bread and the Wine be not the ſame that they where before,

and

and if they be ſome other thing then they were before; then they have admitted ſome alteration & change.

Seeing then that this cannot be denied, let them tell us, how, and in what reſpect they are changed; for a Man ſhall perceive nothing to be bodily and ſubſtantially changed in them. Therefore they muſt of neceſſity confeſs, either that they are changed, otherwiſe than bodily and ſubſtantially, and ſo by that means, that they are not that which in truth they ſeem to be, but ſome other thing, which, according to his own being, is not ſeen or perceived to be: or elſe, if they will not confeſs this, they muſt needs deny it to be the Body and Blood of Chriſt, which thing is very wicked, not only for a Man to ſpeak, but alſo to think.

He draweth his reaſon from a double abſurdity.

But for as much as they do confeſs, both the body and blood of Chriſt to be there: And that

this cannot be, but by making a change into a better thing, and that this change is made not corporally or bodily, but ſpiritually: it muſt needs be, that they do affirm and ſay, that this change is made figuratively, becauſe that under the veil or coverture of bodily Bread, and bodily Wine, there is the ſpiritual body of Chriſt, and his ſpiritual blood: not that there are the exiſtences and beings of two ſeveral and divers things, that differ between themſelves, that is to ſay, of the body, and of the ſpirit: but one and the ſelf ſame thing is in one reſpect the Bread and the Wine, and in another reſpect, it is the body and blood of Chriſt. For in reſpect, that both of them are bodily and ſubſtantially touched, they are the kinds of a bodily Creature, but in reſpect of their efficacy and their being ſpiritually made

made, they are the Myſteries of the body and blood of Chriſt.

Let us conſider the Fountain of holy Baptiſm, which is not without cauſe called the Fountain or Welſpring of Life, becauſe it reformeth them that are partakers of it, to newneſs of a better Life; and maketh them to live to Righteouſneſs, *which before were dead in Treſpaſſes and Sins.* Hath it this power and vertûe as it is the Element of Water? And yet notwithſtanding, unleſs it had in it a vertue and power to ſanctifie, it were not able to waſh away the ſpots and filthineſs of Sin: and unleſs it contained the vigour and ſtrength of Life, it could at no hand gave Life to them that are Dead; dead, I mean, not in the fleſh or Body, but in the Soul or Spirit. And yet notwithſtanding all this, if in that Fountain, we have reſpect to that thing only,

An argument taken from comparing Baptiſm, and the Lord's Supper together. Rom. 6. 4. Epheſ. 2. 1.

which our bodily Senſe looketh upon and comprehendeth, we can ſee nothing, but a moiſt and thin Element, to wit, Water, ſubject to corruption, and that ſuch a one, as that of and in it ſelf hath no other power in it but to waſh our Bodies. But after that the power of the Holy Ghoſt, by the Conſecration of the Prieſt is come thereto, it is then become effectual and powerful to waſh, not our Bodies only, but our Souls, and made able alſo, by and through a ſpiritual power, to remove ſpiritual filthineſſes. Behold we ſee, that there are in one and the ſelf ſame Element two things reſiſting, and as it were, ſtriving one of them againſt the other, that is to ſay, we ſee a corruptible thing to give incorruption, and a thing that hath not life, to yield and give life alſo. Wherefore we know that in this Fountain and Well ſpring

ſpring, that is one thing, which the bodily Senſes may touch and perceive, and therefore it is changeable and corruptible: and again, that there is another thing in it, which only Faith can behold, and that therefore it cannot be corrupted, nor come into danger of decay. Wherefore if a Man would demand, what that is, which outwardly waſheth the body, I anſwer, that it is nothing but the Element: but if a Man would conſider that which inwardly purgeth, I ſay, that it is a lively vertue, yea, a vertue that is able to ſanctifie, yea, a vertue and power that giveth Immortality. Therefore the Water in Baptiſm, is in it's own property, a corruptible humour or liquor, but in myſtery and ſpiritual meaning, a wholeſome and healthful power.

And even ſo verily the Body and Blood of Chriſt, being out-

wardly considered, is a Creature subject to change and corruption: and yet if a Man consider the vertue and power of the mystery, it is Life indeed, giving Immortality to such as be partakers thereof. Therefore the things that are seen, and the things that are believed, are not all one. For in respect that they are seen, they feed the corruptible body, they themselves being corruptible: but in respect that they are believed they feed our immortal Souls, which shall live for ever, they themselves being also immortal.

The Apostle writing to the *Corinthians*, saith, *Know ye not that all our Fathers were under the Cloud, and all passed through the Sea, and were all Baptized unto* Moses *in the Cloud, and in the Sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink? for they drunk of that*

Cor. 10. 2. &c.

that ſpiritual Rock that followed them: And that Rock was Chriſt. Hence we perceive, *that the Sea and the Cloud* both did ſhew forth the kind and figure of Baptiſm, and that the Fathers of the former Teſtament, were Baptiſed in them, that is, in the Cloud, and in the Sea. Could the Sea, as it was ſeen, and thought to be an Element, have in it the power and force of Baptiſm? Or could the Cloud, as it ſhewed forth the groſsneſs of ſome very thick Air, ſanctifie the People? No verily: And yet we dare not, ſince the Apoſtle ſpeaks in Chriſt's Name, ſay, that he ſpake not truly when he ſaid, *That our Fathers were Baptized in the Cloud, and in the Sea.* And altho' that Baptiſm did ſhew forth, and ſet out the form of Chriſt's Baptiſm, which at this day is uſed and miniſtred in the Church, yet no wiſe Man dare deny (unleſs like

a mad Man he will presume, to gainsay the Apostles words) but that it was Baptism, and that our Fathers were therein and thereby Baptized. Therefore neither the Sea nor the Cloud, in respect that they were bodily substances, did shew forth, or give out the cleanness of Sanctification, but in respect that they did invisibly contain the Sanctification of the Holy Ghost. For there was in them, that is, in the Sea, and in the Cloud, both a visible form, which appeared to the bodily Senses, and that not in an Image or Shew, but in Verity or Truth: And inwardly there shined forth in them a spiritual power, which appeared not to the Eyes of Flesh, but to the sight and light of the Mind or Soul.

In like sort, the *Manna* that was given to the People from Heaven, and the Water also that flowed out of the Rock, were cor-

corporal and bodily ſubſtances; and did corporally both feed the People, and give them drink alſo, and yet the Apoſtle calleth that *Manna* ſpiritual Meat, and that Water ſpiritual Drink. And why doth he? Becauſe there was in theſe bodily ſubſtances, a ſpiritual power of the Word, which did feed and give drink, rather to the Minds, than to the Bodies of the Believers. And though that Meat and that Drink, did but ſhew forth the Myſtery of that body and blood of Chriſt, which was to come (which Myſtery the Church doth at this day Celebrate and Adminiſter) yet the holy Apoſtle S. *Paul* affirmeth, *that our Fathers did eat the ſame ſpiritual meat, and did drink the ſame ſpiritual drink.* 1 Cor. 10. 3, 4.

A Man will perhaps ask. What he meaneth by this Word (*the ſame*) I anſwer, that he meaneth the very ſelf ſame thing, which

the believing People do at this day eat and drink in the Church of Christ. For we may not understand divers things thereby, because it is one and the self same Christ, who with his own Flesh fed in the Wilderness, the people that were Baptized in the Cloud, and in the Sea, and then made them to drink of his blood, and that doth now in the Church feed his believing people with the Bread of his Body, and make them to drink of the water of his blood. Which thing the Apostle minding to declare, after that he had said, 1Cor.10 4. *That our Fathers did eat the same spiritual meat, and did drink the same spiritual drink,* he presently added, *for they drank of the spiritual Rock that followed them, and that Rock was Christ.* And this he doth, that so we may understand, that Christ was in the spiritual Rock in the Wilderness, and gave unto the

the people there, the water of his Blood: Which Chriſt afterwards offered, even to the people of our age, that body that he took of the Virgin, and was hanged upon the Croſs, for the ſalvation of Believers, from which body alſo he poured forth great abundance of his blood, by which we ſhould not only be redeemed, but alſo made to drink thereof.

This verily is a wonderful thing; becauſe incomprehenſible and ineſtimable! He had not as yet taken unto him Mans Nature, nor taſted death for the Salvation of the World, nor had redeemed us by his blood, and yet our Fathers did in the Wilderneſs, by ſpiritual Meat, and inviſible drink, eat his body, and drink his blood; as the Apoſtle is a witneſs, ſaying; *That our Fathers did eat the ſame ſpiritual meat, and did drink the the ſame ſpiritual drink.* We muſt not

not here ſeek out by our reaſon by which way this might be performed, but we muſt firmly believe that it was done. For he, that now in the Church, doth by his Almighty power, ſpiritually turn the Bread into the fleſh of his body, and the Wine into his own blood, he then alſo inviſibly made, the *Manna* that was given from Heaven, to become his own body, and cauſed the Water, ſpringing or flowing out of the Rock, to become his own blood. Which thing, when *David* did well perceive, he by the Holy Ghoſt, proteſted and plainly affirmed, ſaying, *Man did eat the Bread of Angels.* For it were a fond thing to think that that bodily *Manna*, which was given to the Fathers, ſhould feed the Heavenly Armies and multitudes of Angels: Or that they do eat any ſuch Meat, who are fed and fatted,

as

as it were with the dainties of God's Word. Verily the Pſalmiſt, rather the Holy Ghoſt in the Pſalmiſt, ſheweth, either what our Fathers received in that heavenly *Manna*, or elſe what the faithful People ſhould believe to be in the Myſtery of Chriſts Body. In both of them certainly Chriſt is ſignified and ſet forth: which Chriſt both feedeth the Souls of the Beleivers, and is the Food and Meat of Angels: and yet neither of them are done in corporal taſte, or bodily feeding, but by the power of the ſpiritual Word.

And we know, Becauſe the Evengeliſt hath declared the ſame, that the Lord Jeſus Chriſt, before he ſuffered, *Took Bread, and gave thanks, and gave it to his Diſciples, ſaying: This is my body which is given for you, do this in remembrance of me. Likewiſe, he took*

Mat. 26. 26, &c. 1 Cor. 11. 23, &c.

took the Cup, after he had ſupped, ſaying: This Cup is the New Teſtament in my blood, which ſhall be ſhed for you. We ſee that Chriſt had not as yet ſuffered, and yet for all that he wrought or made the myſtery of his Body and Blood: For we think truly that no faithful Man doubteth whether that bread became Chriſt's body, which he gave unto his Diſciples, and ſaid, *This is my body which is given for you*; or whether the Cup contained Chriſt's blood, of which Cup our Saviour Chriſt himſelf ſaid, *This Cup is the New Teſtament in my blood, which ſhall be ſhed for you.* Therefore as he could, even a little before he ſuffered, turn the ſubſtance of the Bread, and the creature of the Wine, into his own Body, which ſhould ſuffer, and into his own Blood, which afterwards ſhould be ſhed: ſo likewiſe was he able

in

in the Wilderneſs, to turn the *Manna*, and the Water that iſſued out of the Rock into is own fleſh and blood, although that a long time after, both his fleſh was to be hanged on the Croſs for our ſakes, and his blood to be ſhed for the waſhing away of our ſins.

Here alſo we ought to conſider, how we muſt underſtand that which he himſelf ſaith: *Except ye eat the fleſh of the Son of Man and drink his blood, ye ſhall not have life in you.* Joh. 6. 53. For he doth not ſay or mean, that his fleſh, which afterwards hanged on the Croſs, ſhould be cut in pieces and parts, and ſo be eaten by his Diſciples, neither yet that his blood which he ſhould ſhed for the Redemption of the World, ſhould be given unto his Diſciples for drink, becauſe it ſhould be a moſt wicked and horrible thing, for his Diſciples either to drink his

his Blood, or to eat his Flesh, as the Unbelievers did at that time understand him. Therefore in the words following he said to his Disciples, who did not unbelievingly, but in some measure of Faith, receive Christ's words, although they could not as then perceive how those words were to be understood: to them, I say, he said; *Doth this offend you? What then if ye should see the Son of Man ascend up where he was before?* As though he should say: Think not, I pray you, that you must either bodily eat my flesh, or bodily drink my blood, divided into parts; seeing, that after my resurrection, ye shall see me to go up into Heaven, with the fulness of my whole Body and Blood: and then shall ye understand, that my very flesh shall not be eaten of the Believers, as the Infidels suppose, but that the

Joh. 6.61, 62.

the Bread and the Wine, being myſtically turned into the ſubſtance of my body and of my blood ſhall be ſo received by the Believers. And preſently he addeth, *The ſpirit is it* (ſaith he) *which quickeneth, the fleſh profiteth nothing.* He ſaith that the fleſh profiteth nothing at all, after ſuch a form and manner as the unbelievers underſtood it, otherwiſe it giveth life, as the faithful do in a myſtery receive it. And why ſo? he himſelf doth manifeſtly declare, when he ſaith, *It is the ſpirit that quickeneth.* Wherefore there is in this myſtery of the body and blood of Chriſt, a ſpiritual operation and working, that giveth life; without the working whereof, theſe myſteries profit nothing at all, becauſe they may indeed feed the Body, but they cannot feed the Soul. Joh. 6.63.

Now

Now then here ariſeth a Queſtion, which while many propound, they ſay and affirm, that theſe things are done, not in a figure or myſtery, but in verity and truth. Which while they affirm, they are found to go againſt, and to gainſay the Writings of the Holy Fathers. S. *Auguſtine*, one of the chief Doctors of the Church, in his third Book of Chriſtian Doctrine, writeth thus; *Except ye eat* (ſaith our Saviour) *the fleſh of the Son of Man, and drink his blood, ye ſhall not have life in you. He ſeemeth to command a wicked thing, and an ungodly act. Wherefore it is a figurative ſpeech, commanding us to communicate in the Lords paſſion, and ſweetly and profitably to lay up this in our memories, that his fleſh was crucified and wounded for our ſakes.* Here we perceive, that this Doctor ſaith and affirmeth, that the myſteries

Aug. de doct. Chriſt. lib. 3.

Joh. 6. 53.

of

of the body and Blood of Chriſt are under a figure celebrated and received of the Faithful : For he ſaith plainly, that it belongeth not to Religion , but is rather a wicked thing, carnally to eat Chriſt's body , or to drink his blood : into which fault they fell, who , not ſpiritually , but fleſhly , underſtanding the Lords words in the Goſped , *Departed or went back from him , and went or walked no more with him.* The ſame Doctor writing in a certain Epiſtle to *Boniface* the Biſhop, amongſt other things ſaith thus, *Truely we uſe oftentimes to ſpeak thus , that when* Eaſter *draweth nigh, that to morrow, or the next day after ſhall be the Lord's paſſion , whereas he ſuffered ſo many years before, and verily that paſſion or ſuffering was done but once for all. Alſo on the Lord's day , we uſually ſay , this day the Lord roſe again, whereas,*

Joh. 6. 66.

Aug. ad Bonifa. epiſt.

whereas indeed and truth, ſo many years are ſince he roſe again, already paſt. And why is no Man ſo fond and fooliſh, as to reprove us ſpeaking thus, as though we had lyed, but only becauſe we name thoſe days, according to the ſimilitude and likeneſs of theſe dayes, in which theſe things were done? Inſomuch that it is called the very ſame day, which yet is not indeed the very ſame, but in the revolution of time is like it: And ſo alſo, that is ſaid to be done upon that day, by reaſon of the celebration and adminiſtration of the Sacrament, which is not done upon that day, but was performed long ago. Was not Chriſt once only offered? And yet notwithſtanding, he is not onely every Feaſt of Eaſter, *but even every day offered for the faithful People, neither is he to be deemed a Lyar, who being asked of another Man, anſwereth, that he is offered. For if the Sacraments had not a certain*

ſimilitude

similitude and likeneſs of thoſe things, of which they are Sacraments, they could not at all be Sacraments: and in reſpect of this very likeneſs that they have, they take the very names of things themſelves. Wherefore, even as the Sacrament of Chriſts Body is after a certain manner Chriſts Body it ſelf, and the Sacrament of Chriſts Blood, is after a certain manner Chriſt's Blood; ſo the Sacrament of the Faith, is the Faith.

Hence we perceive that Saint *Auguſtine* ſaith, that Sacraments are one thing, and the things whereof they are Sacraments, are another thing. Now the Body, in which Chriſt ſuffered, and the Blood that came out of his ſide, are the things of the Sacrament: but the myſteries of theſe things, he ſaith, are the Sacraments of the body and blood of Chriſt, which are celebrated and adminiſtred, in remembrance of the Lords Paſ-

ſion

ſion and ſuffering, and that not only every year once, at or about the Feaſt of *Eaſter*, but every Day in the Year. And although the Lord had but one Body, in which he ſuffered once for all, and but one blood, which was ſhed for the Salvation of the World, yet the Sacraments or Elements ſignifying theſe things, have taken the Names of the very things themſelves, inſomuch that they are called the Body and Blood of Chriſt, being ſo called indeed, for the ſimilitude and likeneſs of the things which they repreſent and ſhew forth, even as the Feaſt of Eaſter, which is obſerved every year is called the Paſſeover; and the Reſurrection of the Lord: Whereas we know that the Lord did but once ſuffer, and but once riſe again, about that time. And albeit, that theſe very days, cannot now be revoked or called back,

back, becauſe they are already paſt, yet by their name and title are ſuch days called, as in which the memory of the Lords Suffering and Reſurrection is rehearſed and celebrated: And this is therefore done, becauſe they have a certain reſemblance and likeneſs of theſe very days, in which our Saviour once ſuffered and once roſe again: Whereupon we ſay, this day or to morrow, or the next day, is the Lords Paſſion, or Reſurrection, when as theſe days, in which theſe things were done, were paſſed many years ago. So we may ſay, that the Lord is offered, when the Sacraments of his ſuffering are celebrated and adminiſtred, whereas indeed he was, but once for all offered up in himſelf, for the Salvation of the World; as the Apoſtle ſaith: *Chriſt hath ſuffered for us, leaving us an example, that we*

we ſhould follow his footſteps. For he ſaith not, that he every day offered himſelf, becauſe he did it but once; but this he ſaith, that he hath left us an example, which is daily preſented and ſhewed forth to the believers, in the Myſtery of the Lords body and blood, to the end that every one, that ſhall come or repair thereto, may know that he ought to be made a companion with him in his ſufferings; the image and lively picture whereof, he doth, as it were tarry and wait for, to be exhibited unto him, in the holy Myſteries, according to the ſaying of the Wiſeman in the Proverbs, *Comeſt thou to a mighty mans Table, mark diligently what things are* Prov. 23. 1. *ſet before thee*; knowing that thou thy ſelf muſt another time prepare ſuch like things. To come to a mighty mans Table, is to be partaker of the Lord's offering, or

as

as we ſay, of the Lord's Supper: And the marking or conſidering of ſuch things are ſet before us, is the ſound underſtanding or knowledg of the Body and Blood of Chriſt: Whereof whoſoever partaketh, he muſt know and remember thus much: that he ought to prepare ſuch precious things, that ſo he may become a follower of Chriſt in dying with him, the remembrancee of whoſe death, he profeſſeth and acknowledgeth, not only in believing, but alſo in taſting.

Again, Saint *Paul* writing to the Hebrews, ſaith thus, *Verily ſuch an high Prieſt it became us to have, as is holy, harmleſs, undefiled, ſeparated from Sinners, and become higher than the Heavens; who needed not daily (as thoſe high Prieſts) to offer up Sacrifice firſt for his own ſins, and then for the Peoples: For the Lord Jeſus Chriſt did this once for* Heb. 7. 26, 27.

all, when he offered up himself. That which he did once, he doth now daily exercise and use. For he once offered up himself for the Sins of the People: and this very self same Oblation or Offering, is every Day celebrated among the Faithful, but yet in a Mystery, that so, that very thing which the Lord Jesus Christ, offering up himself once for all, hath fulfilled, may by the celebration and administration of the Mysteries, be daily performed and done, for the remembrance of his Death and Passion. Neither yet is it falsly said, that the Lord in those Mysteries is either offered, or suffereth, because they have a certain similitude or likeness of his Death and Passion, whereof indeed, they are true, and lively representations. Whereupon the very Mysteries themselves, are called the Lord's Body, and the

Lord's

Lord's blood, becauſe they have the name of that, or thoſe things whereof they be the Sacrament.

Iſidorus in his Books which he wrote of the true ſignification of Words, ſaith thus: *It is called a Sacrifice, as though a Man would ſay, a Holy fact or deed; becauſe through myſtical Prayer, it is conſecrated and appointed, to, or for the remembrance of the Lord's ſuffering. Whereupon, by his Authority and Commandment, we call it the Body and Blood of Chriſt, becauſe that though it be made of the Fruits of the Earth, it is yet notwithſtanding ſanctified; and ſo become a Sacrament, God's Spirit working inviſibly therein: the Sacrament of the Bread and Cup, the* Grecians *do call* Euchariſtia, *that is, if it be interpreted, Good grace, or thanksgiving. And what is better than the Body and Blood of Chriſt? Now the Bread and Wine, are there-*

Iſidorus, Originum ſive Etymologiarum lib. 6. cap. de officiis colum 143. *linea* 28.

therefore compared and resembled to the Lord's Body and Blood, because that as the substance of this visible Bread and Wine doth nourish, and make chearful the outward Man: So the Word of God, (which is the living or lively Bread) being once rightly partaken of, doth recreate and refresh the Minds of the Faithful. And this Catholick Doctor teacheth us, that that same holy Mystery of the Lord's Passion and Suffering, must on our behalfs, or in respect of us, be done for the remembrance of the Lord's Passion. And in so saying, he declareth, that the Lord's Passion or Suffering was only once done, but that the remembrance thereof is continually represented unto us, in those same holy Rites and Solemnities. Whereupon, both the Bread that is offered, though it be taken from amongst the Fruits of the Earth, is yet not-

notwithſtanding, when it is ſanctified, changed into Chriſt's Body: As alſo the Wine, though it flow out of the Vine, is yet notwithſtanding, through the ſanctification of the Divine myſtery, become the Blood of Chriſt, not viſibly indeed, but (as the aforeſaid Doctor affirmeth) the Holy Ghoſt inviſibly working therein. Whereupon alſo they are called, both the Body and Blood of Chriſt, becauſe they are received, not as they are outwardly ſeen or beheld, but as they are ſpiritually made or become unto us; God's Spirit working inwardly in us. And becauſe, that through the inviſible Power and Grace, they are become a far other matter unto us than viſibly they ſeem to be, he therefore maketh a difference, while he ſaith, *That the Bread and the Wine, are therefore compared and reſembled to the Lord's*

Lord's Body and Blood, becauſe that as the ſubſtance of the viſible Bread and Wine; doth nouriſh and make chearful the outward Man: So the Word of God (which is the living or lively Bread) being once rightly partaked of, doth recreate and refreſh the minds of the Faithful: Now in ſpeaking thus, he moſt plainly confeſſeth, that whatſoever outward thing is received in the Sacrament of the Lord's body and blood, all that is fitted and applyed to the refreſhing of the Body. But the Word of God, which is the inviſible bread, being inviſibly in the ſame Sacrament, doth, thro' the partaking thereof, by quickning the Minds of the Faithful, inviſibly feed them.

The ſame Doctor alſo ſaith: *There is a Sacrament in any celebration, when the thing is ſo done as that it may be underſtood to ſignifie ſomething which is to be Spiritually received.*

Iſidorus, loco ſupra citato.

ceived. In ſaying theſe things, he declareth that every Sacrament doth, in holy things, contain ſome ſecret or myſtery: And that it is one thing which appeareth viſibly, and that it is another thing, which muſt be taken or received inviſibly: And what Sacraments are to be celebrated amongſt the Faithful, he afterwards ſheweth, ſaying, *Now theſe are the Sacraments, Baptiſm and Chriſm, and the Lord's Body and Blood, which are therefore called Sacraments, becauſe under the veil or coverture of bodily things, God's Divine power or vertne, doth ſecretly work the efficacy or power of the ſaid Sacraments. Whence alſo it cometh to paſs, that they are called Sacraments, of certain ſecret powers or Holy ſolemnities in them.* And afterwards he ſaith, *In* Greek *it is called a Myſtery, becauſe it hath in it a ſecret and hidden diſpoſition.*

What are we taught by theſe words, but that the Lord's body and blood are therefore ſaid to be Myſteries, becauſe they have a ſecret and hidden diſpoſition, that is to ſay, are one thing in reſpect of that which they outwardly ſhew forth, and another thing in reſpect of that, which viſibly they work within? And hereupon alſo they are called Sacraments, becauſe that under the veil or coverture of bodily things God's heavenly power and vertue doth ſecretly, but yet faithfully and effectually, diſpenſe, procure, and work the Salvation of all ſuch as worthily and rightly receive them.

The ſum of this former part.

By all the things, that hitherto have been ſpoken, we have declared, that the body and blood of Chriſt, which in the Church are received by the mouth of the Believers, are figures, according

ing to their outward ſhew and viſible form, but that according to an inviſible ſubſtance, that is according to the power of that Divine Word, they are verily and indeed, the Body and Blood of Chriſt. Whereupon we conclude, that as they are viſible creatures, they feed the body, but that yet, through the power of a more mighty and excellent ſubſtance, they do both feed and ſanctifie the minds of all faithful People.

And now let us look into the ſecond queſtion, and the purpoſe or drift thereof, and let us ſee, whether that very body, that was born of the Virgin *Mary*, that ſuffered, that was dead and buried, and that ſitteth at the right hand of the Father, be the ſame, which through the Myſtery of the Sacraments is daily received in the Church, by the mouths of the faithful? Let us enquire and

and ſee what Saint *Ambroſe* judgeth concerning this matter. In his firſt Book of Sacraments, he ſpeaketh thus; *Truly it is a marvellous thing, that God did for the Fathers rain Manna from Heaven, and that they were daily fed with food from Heaven: Whereupon it is ſaid, Man did eat the bread of Angels. And yet for all that, all they which did eat that bread in the Wilderneſs, died. But as for this meat which thou receiveſt, yea, this living bread which came down from Heaven, it miniſtreth and yieldeth unto thee the ſubſtance of Eternal Life: And whoſoever eateth of this bread, ſhall not die for ever, becauſe it is the body of Chriſt.* Mark in what reſpect, this Doctor ſaith, that that meat, which the faithful receive in the Church, is Chriſt's body, for he ſaith, This living bread, which came down from Heaven, miniſtreth or yieldeth the

Ambroſ. ſacra, lib. 1. Pſal. 78. 25.

Joh. 6. 51.

the ſubſtance of Eternal Life. Doth it, as it is corporally taken, or as it is ground and chewed with the teeth, or as it is ſwallowed with the Throat, or received into the paunch? Doth it, I ſay, in theſe reſpects miniſter or yield the ſubſtance of everlaſting Life? No verily; for ſo it feedeth our fleſh that ſhall die, neither doth it give any incorruption, neither can it in that ſenſe be truly ſaid, that whoſoever ſhall eat this bread ſhall never die, for that which the body receiveth, is corruptible, and cannot by any means perform this for the body, that it ſhould never die; the reaſon is, becauſe, that look whatſoever is it ſelf ſubject to corruption is not powerful, or ſufficient to give Eternity. Wherefore in that Bread there is life, but yet that life appeareth not to the bodily eyes, but is be-

held

held with the eye of Faith: Yea, *that is the living bread indeed, which came down from heaven*: and of which it is truly ſaid, *whoſoever eateth it, ſhall never die*, and which is alſo the Lord's Body.

Joh. 6. 50, 51.

Again, the ſame holy Doctor, ſpeaking of the almighty power of Chriſt, ſaith thus; *Cannot the word of Chriſt, which was able of nothing to make every thing, be ſtrong and ſufficient enough to change things that are, into that which they were not? For is it not a greater or harder matter to create and give new things, than to change the nature of things?* Saint *Ambroſe* ſaith, that there is a change made in that myſtery of the body and blood of Chriſt, and that it is done marvellouſly and wonderfully, becauſe it is done divinely and heavenly, and that it is done unſpeakably, becauſe it is of it ſelf incomprehenſible.

Ambroſ. ſacra. lib. 5.

Now

Now I would fain have them, that will in this myſtery, take and underſtand nothing, according to the hidden power that lieth within, but judge of the whole, according to that which viſibly and outwardly appeareth, I would fain have theſe men, I ſay, to tell me, in what reſpect, the change is made in this miſtery? If they will ſay, that it is made in reſpect of the ſubſtance of the creatures, I anſwer that that cannot be ſo, for in reſpect of the ſubſtance of the creatures, look whatſoever they were before conſecration, they are even the ſame afterwards: But they were Bread and Wine before, and therefore they remain the ſame, which is proved becauſe we ſee, that even when they are conſecrated, they remain in the ſame kind and form. Wherefore that which our faith looketh upon, is changed inwardly,

ly, by the Almighty power of the Holy Ghoſt, and it is that which feedeth the Soul, and miniſtreth or yieldeth the ſubſtance of Eternal life. Again, the ſame Doctor, a little after ſaith: *Why doſt thou here, in the myſtery of Chriſt's Body, ſeek for the order of Nature, ſeeing that he, being the Lord God himſelf, was beſide, and without the courſe of Nature, born of a Virgin:* Here the Hearer, Scholar, or Learner riſeth up and ſaith; That that is Chriſt's body, which is ſeen, and that that is his blood which is drunk: And that we muſt not inquire how it is made or become his body, but believe and hold, that ſo it is become his body. I anſwer, Thou imagineſt and ſuppoſeſt, that thou thinkeſt well, but if thou diligently look into the force of the words, thou ſhalt ſee thou ſayeſt nothing. For thou affirmeſt, both that

Ambr. loco ſupra citato.

Object.

that Chriſt's body is ſeen, and his blood drunk: And alſo that thou doeſt faithfully believe it, to be Chriſt's body and blood: but I ſay, that theſe ſpeeches cannot ſtand together, becauſe, if thou doeſt believe it, thou doeſt not yet ſee it, *for we walk by faith, and not by ſight*. And again, if thou ſeeſt it, thou ſhouldeſt ſay I ſee it to be Chriſt's very body and blood, and ſhouldeſt not ſay, I believe it to be Chriſt's body and blood. But for as much as faith beholdeth that whole thing, whatſoever that whole thing it ſelf be, and the eye of fleſh apprehendeth or layeth hold of nothing, the Scholar or Learner ſhall underſtand (which is alſo the Doctors meaning) that thoſe things which are ſeen, are the body and blood of Chriſt, not in kind and form, but in vertue and power: Whereupon alſo he ſaith, that we

1 Cor, 5. 7.

mmſt

muſt not in this matter conſider or behold the order of nature, but reverence and eſteem the high power of Chriſt which maketh every thing as he will, how he will, and into what he will, and createth that which was not, and being created, changeth it into that which it was not before.

Amb. loco eodem.

The ſame Author addeth; *Verily, that is the true fleſh of Chriſt, which was crucified, and which was buried: and therefore this myſtery muſt be indeed, the Sacrament of that Fleſh: which thing the Lord himſelf publiſheth, and proclaimeth, ſaying, This is my body.* O how diligently, and how wiſely, is this diſtinction and difference made? Of the Fleſh of Chriſt which was crucified, and which was buried, according unto which alſo Chriſt himſelf was both crucified and buried, the Doctor ſaith, that it is the very and true fleſh of Chriſt: but of that which is

received

received in the Sacrament he ſaith, *It is indeed the Sacrament of that true Fleſh.* By theſe words, diſtinguiſhing the Sacrament of his Fleſh, from the truth of his fleſh, or very fleſh; in as much as in reſpect of the truth of that fleſh, which he took of the Virgin, he ſaid, that he was both crucified and buried. And whereas he ſaid, that the myſtery, which is at this day Celebrated in the Church, is the Sacrament of that very and true fleſh, in which Chriſt was crucified, he doth plainly inſtruct and teach the Faithful People, that that fleſh, in which Chriſt was both crucified and buried, is not a myſtery or Sacrament, but the truth of Nature: And on the other ſide he teacheth them, that this fleſh, which now in a myſtery doth contain the likeneſs of that fleſh, is not that fleſh in kind or form, but in a Sa-

crament; for in kind and form it is Bread, but in a Sacrament it is Christ's very true body, as the Lord Jesus himself affirmeth, saying; *This is my body.*

Matth. 26. 26.

And the same Doctor in the words following, saith, *What it is that we eat, and what it is that we drink? The Holy Ghost hath in another place declared by the Prophet, saying, Taste ye, and see how gracious the Lord is: blessed is the Man that trusteth in him.* Doth that same Bread, think you, being tasted bodily, or that same Wine, being drunk corporally declare and shew forth how sweet the Lord is? No verily: For whatsoever is pleasing to the taste, is bodily, and delighteth the Palate and the Throat. Shall we think that this is to taste the Lord, to wit, to feel and savour some bodily thing? Therefore he invites them to discern by their

Ambr. loco citat.

Psal. 34. 8.

their Spiritual taſte, and not to think of any thing Corporally in that Drink, or Bread, but underſtand the whole Spiritually, becauſe *The Lord is a Spirit*, and bleſſed is the Man that truſteth in him. Joh. 4. 24

And again, afterwards he ſaith thus; *Chriſt is in that Sacrament, becauſe it is the Body of Chriſt: Wherefore it is not bodily meat, but ſpiritual food.* What could be ſpoken more plainly, more manifeſtly, or more heavenly? For he ſaith, *Chriſt is in that Sacrament*: And yet he ſaith not, that that Bread and that Wine is Chriſt, which if he ſhould ſay, he ſhould ſet forth Chriſt, as though he were corruptible, and ſubject to Mortality (which be it far from us to think, much more to ſpeak) for it is certain, that whatſoever in that meat, is either bodily ſeen, or bodily taſted, all that is ſubject to corruption. The Doctor *Amb. loc eodem.*

ctor addeth these words, *Because it is the Body of Christ.* But perhaps here some Man will stand up and say: Behold he manifestly and plainly confesseth, that that Bread and that Wine is Christ's body. But withal mark, I pray thee, how presently he addeth, *That it is not bodily meat, but spiritual food.* Bring not with you therefore the sense and feeling of the flesh, for by that, nothing either is, or can be perceived in this mystery. It is indeed Christ's body, howbeit, not Corporal, but Spiritual. It is Christ's blood, but not his bodily blood, but his spiritual blood. Wherefore nothing here is to be judged, felt, or perceived bodily, but spiritually. It is Christ's body, but it is not his body, bodily; and it is Christ's blood, but yet it is not his blood, bodily.

Also

Alſo afterwards the ſame Father ſaith, *Whereupon the Apoſtle ſpeaking of the Figure of Chriſt, ſaith, that our Fathers did eat the ſame ſpiritual meat, and did drink the ſame ſpiritual drink: For the Lord's body is a ſpiritual body, and the body of Chriſt is the body of the Divine Spirit. For Chriſt is a Spirit as we read in the Lamentations of* Jeremy: *Chriſt the Lord is a Spirit before our face.* He hath moſt plainly taught us, how we ſhould underſtand the myſtery, of the body and blood of Chriſt. For when he had ſaid, that our Fathers did eat ſpiritual meat, and did drink ſpiritual drink, (whereas notwithſtanding, there is none that doubteth, but that the *Manna* which they did eat, and the Water which they did drink, were bodily things) he addeth concerning the myſtery, which is now adminiſtred in the Church, ſhew-

ſhewing and determining in what reſpect it is Chriſt's body : *For the Lord's body* (ſaith he) *is a ſpiritual body.* Chriſt alſo is indeed God, and the body which he took of the Virgin *Mary*, the body that ſuffered, that was buried, and roſe again, was certainly a very and true body, and the ſame alſo remained viſible and palpable, that is to ſay, might be ſeen and felt, but that body which is called the myſtery of God, is not bodily but ſpiritual, and if it be ſpiritual, then it is not viſible or palpable, that is, it cannot be ſeen or felt. Hereupon bleſſed *Ambroſe* addeth, ſaying, *The body of Chriſt is the body of the Divine Spirit* : Now the Divine Spirit is not any thing that is bodily, is not any thing that is corruptible, or any thing that is palpable, and may be felt. But this body which is cele-

celebrated and administred in the Church, is, in respect of the visible kind and form, both corruptible and palpable. Tell me then how it can be said, to be the body of the Divine Spirit? Verily no other way, than in this respect, that it is spiritual, that is to say, in this respect, that it cannot be seen or felt, and therefore incorruptible.

To this very end, in the words following, he addeth, saying, *because Christ is a Spirit, as we read, Christ the Lord is a Spirit before our face.* By which words he plainly sheweth in what respect it may be counted Christ's body, to wit, in respect that there is in it, the Spirit of Christ, that is to say, the power of the divine or heavenly Word, which doth not only feed the Soul, but also purge it and make it clean. Wherefore the same Author saith afterward; *To con-* *Ambr. loco eodem.*

Pſal. 101. 5. *conclude this meat ſhrengtheneth our hearts, and this drink maketh Mans heart merry and joyful, as the Prophet ſaith.* Does bodily meat ſtrengthen the Heart of Man, and does bodily drink make glad his Heart? But that the Doctor might ſhew what meat it is, and what drink it is, of which he ſpeaketh, he hath plainly and particularly added, *This Meat and this Drink.* What meat doth he mean, or what drink? Forſooth Chriſt's body, the body of the Divine Spirit; and that it might be the more plainly utter'd, he ſaith, *Chriſt is a Spirit*, of whom it is read, Chriſt the Lord is a Spirit before our face.

By all theſe places and ſpeeches, it plainly appeareth, that we ought not, or cannot take or perceive any thing bodily, in this meat, and in this drink: But that the whole matter muſt be con-

conſidered and weighed ſpiritually. For the Soul (which in this preſent place, is meant by the Heart of Man) is not fed with bodily meat or bodily drink, but it is nouriſhed, quickned, and made ſtrong, with the Word of God. Which thing the ſelf ſame Doctor affirmeth more plainly in his fifth Book of Sacraments. *Not this Bread* (ſaith he) *which goeth into our bodies, but it is that Bread of Eternal life, which miniſtreth and yieldeth ſubſtance unto our Souls.* And the things following in that Book or place, do moſt manifeſtly declare, that S. *Ambroſe* ſpake not this of the common Bread, but of the Bread of Chriſt's body, for he ſpeaketh of that daily Bread, which the Faithful deſire might be given them, and therefore he addeth, *If it be daily Bread, why doeſt thou receive it but once in a year, as the* Grecians

Ambroſ. ſacra. lib. 5.

which dwell in the East, are wont to do? Wherefore receive that daily, which may daily profit thee: And live so, that thou mayest be found meet and worthy daily to receive it. Wherefore it is manifest, of what Bread he speaketh, to wit, of the Bread of the Body of Christ, which sustaineth and upholdeth the substance of the Soul, not in respect as it goeth and entreth into the Body, but in respect as it is Bread of everlasting Life.

Thus you see, that by the authority of this most learned Man, we are taught, that that body, in which Christ suffered, and that blood, which hanging upon the Cross, he shed out of his side, doth very much differ from that body which the Faithful do daily celebrate and receive in the Mystery of Christ's passion, and from that blood, which is received by the mouth of the Believers, seeing

it is but a Myſtery of that blood, in and by which the whole World was Redeemed. For this Bread and this Wine are not Chriſt's Body and Blood, in reſpect that they are to be ſeen bodily, but in reſpect that they do ſpiritually miniſter and yield unto us, the ſubſtance of Life. And as for that body, wherein Chriſt ſuffered once for all, it ſhewed forth no other kind or form, than that in which it conſiſted and was. For it was truly and indeed the very ſelf ſame which it was when it was ſeen, which it was when it was touched, which it was when it was crucified, and which it was when it was buried. In like ſort, the blood, that did guſh and flow out of his ſide, did not appear one thing outwardly, and cover or ſhadow another thing inwardly: Wherefore the very blood of Chriſt did flow from his very

and true body : But now the Blood of Christ, which the faithful drink up, and his Body which they eat, are one thing in kind and form, and another thing in signification. They are one thing, in that they feed the body with bodily meat: And another thing, in that they feed the Souls and minds of men, with the substance of Eternal life.

Hieronim. in epist. ad Eph.

Of this thing Saint *Herom*, in his Commentary upon *Paul's* Epistle to the *Ephesians*, writeth thus, *The blood and flesh of Christ is understood two manner of ways: For either it is that spiritual and Divine Flesh and Blood, of which he himself saith, My flesh is meat indeed, and my blood is drink indeed: Or else it is put for that flesh which was crucified, and for the blood which was shed with the Souldiers Spear.* This Doctor hath made a distinction, concerning th

the Body and Blood of Chriſt, and this he hath done with a very great difference. For whilſt that he ſaith, that the Fleſh and Blood, which the Faithful do daily receive, are Spiritual things: And ſaith on the other ſide, that the Fleſh which was crucified, and the Blood which was ſhed with the Souldiers Spear, cannot be affirmed to be Spiritual or divine: He plainly declareth, that they differ ſo much as ſpiritual and corporal things, or viſible and inviſible things, or as divine and humane do differ one of them from another; and that therefore for as much as they differ one of them from another, both of them be not, neither indeed can be, one and the ſelf ſame thing. Now that ſpiritual fleſh which is received by the mouth of the Faithful, and that Spiritual blood which is daily of-

fered to be drunk by the Believers, do without doubt differ from that flesh, which was crucified, and from that blood which was shed by the Souldiers Spear; as the authority of this present Person alledged, doth Witness. Wherefore they be not all one: For that flesh that was crucified, was made of the flesh of the Virgin, and was compacted, or did consist of bones and sinews, and was besides distinguished by the lineaments and proportions of the parts and members of mens bodies, and was, through the spirit of a reasonable Soul, quickned into his own life, and motions agreeing thereto; But the spiritual flesh, which doth spiritually feed the believing People, in respect of the kind or form which it sheweth forth outwardly, doth, being made by the Artificers hand, consist of certain Grains of

of Corn or Wheat, and is not compacted of any ſinews or bones, nor diſtinguiſhed by any diverſity of members, nor made lively by any reaſonable ſubſtance, nor able to exerciſe any proper motions, (for whatſoever in it doth miniſter or yield the ſubſtance of life, pertaineth to a Spiritual power, and belongeth to an inviſible efficacy, and to a heavenly vertue or force) but is indeed, in reſpect of that which is outwardly ſeen, far differing from that which is believed in the myſtery. Beſides that fleſh of Chriſt which was crucified, did not ſhew any other thing outwardly then that it was inwardly, becauſe it was the very fleſh of a very Man, being alſo a very body in the kind and form of a very body.

Furthermore, we muſt conſider, that there is figured by that bread, not only Chriſt's own

1 Cor. 10. 17. body, but also the body of the people that believe in him: whereupon it is made of many Grains of Wheat, because the body of the believing People, is thro' the Word of Christ increased with many faithful Ones. Wherefore, as the bread in the Mystery is taken to be Christ's body; so also the members of the People, that believe in Christ, are signified in the mystery. And as that bread is said to be the body of the believers, not bodily, but spiritually: so must we needs understand it to be Christ's body, not bodily, but spiritually. So likewise in the Wine, which is called Christ's blood, water is appointed to be mixed, and the one is not suffered to be offered without the other, to declare, that the People cannot be without Christ, nor Christ without his People, even as the Head cannot be without the

the body, nor the body without the Head. Wherefore the Water in that Sacrament, beareth the Image of the People, and repreſenteth them. Therefore, if that Wine, being ſanctified by the office and ſervice of the Miniſters, be turned bodily into Chriſt's blood, the Water that is mixed together with it, muſt of neceſſity be bodily turned into the blood of the believing People. For where there is but one ſanctification, there is by conſequence but one Operation, where there is the like Reaſon, there muſt needs follow the like myſtery. But we ſee, that in the Water, in reſpect of the body thereof, there is nothing turned, wherefore it followeth very well, that in the Wine there is nothing turned bodily: Whatſoever is ſet out in the Water concerning the body of the People, the ſame is taken ſpi-

ritually. Wherefore, whatſoever is ſhewed forth in the Wine concerning Chriſt's blood, the ſame muſt of neceſſity be taken ſpiritually.

Again, the things which do differ one of them from another, be not all one. That body of Chriſts, which died and roſe again, and became immortal, *dieth not now, neither ſhall Death any more now bear rule over it:* For it is Eternal, and cannot now ſuffer any thing. But that which is celebrated and adminiſtred in the Church, is temporal, and not Eternal, is corruptible, and not incorruptible, is in the way homeward, and not in its own Country: Wherefore they muſt needs differ one of them from another, and ſo by conſequent are not all one, and if they be not all one, how is it ſaid to be Chriſt's true body, and his very blood? For if it be Chriſt's body

body, and be truly ſo ſaid to be (as if it be Chriſts body, it muſt be his body in truth) and if it be Chriſt's body in truth, then it muſt needs be that body of Chriſt's which is incorruptible, and impaſſible, and ſo by conſequent Eternal: Whereupon alſo it muſt of neceſſity follow, that that body of Chriſt's which is celebrated and adminiſtred in the Church, muſt be incorruptible and eternal: but we cannot deny, but that that thing is corruptible, which being changed is divided into pieces, to be received, and being broken or ground with the Teeth, paſſeth into the body and belly. And yet that is one thing, which is done outwardly, and that is another thing which is inwardly believed through faith. That which belongeth to the ſenſes of the body is corruptible, but that which faith believeth is in-

incorruptible. Wherefore that which appears outwardly, is not the thing it ſelf, but the image or repreſentation of the thing; but that is the truth of the thing, and the thing it ſelf, which is perceived and underſtood by the mind.

Hereupon bleſſed *Auguſtine*, in his Expoſition upon *John*'s Goſpel, ſpeaking of the body and blood of Chriſt, ſaith thus, Moſes *alſo did eat Manna, ſo did* Aaron, *and ſo did* Phineas: *yea many others did eat Manna in the Wilderneſs, who alſo pleaſed* God, *and yet are not dead. And why ſo? Becauſe they did ſpiritually underſtand, the viſible food, they did ſpiritually hunger after it, they did ſpiritually taſte it, that ſo they might be ſpiritually ſatisfied and filled. For even we alſo our ſelves, do at this day receive viſible food, but the Sacrament is one thing, and the*

Aug. in Joh. tract. 26.

vertue

vertue or power of the Sacrament is another thing. Likewiſe in the words following, *This is the Bread which came down from Heaven. Manna ſignified this Bread: The Altar of God alſo ſignified this Bread. They were Sacraments: and are divers, or differing one of them from another, in reſpect of their ſigns; but are equal and like, yea, all one in the matter that is ſignified by them. Hearken what the Apoſtle* Paul *ſaith; I would not have you ignorant (brethren) that all our Fathers were under the Cloud, and that all paſſed through the Sea, and were all baptized unto* Moſes, *in the Cloud, and in the Sea, and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink. Verily, they had the ſame ſpiritual both meat and drink; but another bodily both meat and drink, for they had Manna, and we another thing, and yet they had*

Aug. tract. eodem.

1 Cor. 10. 1, 2. &c.

had the same spiritual thing that we have. And the Apostle addeth, and they did all drink the same spiritual drink. They drunk one thing and we another, but that is in respect of the visible kind or form, and yet they both signified one thing by spiritual power. For how otherwise could it be the same drink. They drank (saith he) *of the spiritual Rock that followed them: and the Rock was Christ. From thence came the bread, from whence the drink. The Rock was Christ in sign and figure, but the very and true Christ, is in the Word and in Flesh.* Again, in the same place: *This is the bread that came down from Heaven, so that whosoever shall eat of it, shall not die: But yet he must eat that which appertaineth to the vertue and power of the Sacrament, and not that only which appertaineth to the visible Sacrament. And such a one is he as eateth inwardly, and not*

Aug. tract. eodem.

not outwardly only : Who eateth it in his heart through faith, and not who preſſeth it with his teeth.

And in another place of his ſaid Expoſition upon *John*, bringing in our Saviours Words, he ſpeaketh thus, *Doth this offend you, that I ſaid, behold, I give you my fleſh to eat, and my blood to drink? What then if ye ſhall ſee the Son of man aſcend up, where he was before? What meaneth this? He doth by his Speech reſolve that which moved them. He doth by ſo ſaying, open that wherewith they were offended. For they thought, that he would have given his body, but he ſaid that he would go up into Heaven, and that whole as he was : as though he ſhould ſay, When ye ſhall ſee the Son of man aſcending up where he was before, at the leaſt even then ye ſhall know, that he will not give his body after ſuch a manner and faſhion, as you imagine and fancy*

fancy: yea, and even then also ye shall understand, that his grace is not consumed or eaten up by bitings and morsels. For the Lord himself saith: It is the spirit that quickeneth, the flesh profiteth nothing. And after that he had uttered many words and sentences, he again addeth: *Whosoever (saith the Apostle) hath not the spirit of Christ, the same is none of his. Wherefore it is the spirit that quickneth, the flesh profiteth nothing. The words that I have spoken unto you, are spirit and life. What meaneth this, that they are spirit and life? That is to say, they must be spiritually understood. Hast thou understood them spiritually: then they are spirit and life to thee. Hast thou understood them carnally: yea, even so are they spirit and life, but not unto thee.*

Aug. tract. eodem. Rom. 8. 9.

By the authority of this Doctor handling the Lord's words, concerning the Sacrament of his body and

and blood, we are plainly taught that thoſe words of the Lord muſt be underſtood ſpiritually, and not carnally, even as himſelf ſaith: *The words which I ſpeak unto you are Spirit and Life*: yea, even thoſe words verily which he ſpake concerning the eating of his fleſh, and the drinking of his blood: For he ſpeaketh of thoſe words wherewith his Diſciples where offended. Wherefore, to the end they might not be offended, the heavenly Maſter or Teacher, calleth them back from the fleſh to the ſpirit, and from bodily ſight, to inviſible underſtanding. We ſee therefore in what reſpect that meat of the Lord's body, and that drink of his blood, are truly and indeed his body, and truly and indeed his blood, to wit, in reſpect that they are ſpirit and life. Joh. 6.63.

Moreover

Moreover, ſuch things as be all one, are contained in or under one definition. Now it is affirmed of the very and true body of Chriſt, that he is very God and very Man: God as he was begotten of the Father from before all beginnings: and Man, as he was towards the end of the World, conceived and born of the Virgin *Mary*. But theſe things cannot be ſaid of that body of Chriſt, which by a myſtery is celebrated and adminiſtred in the Church, and yet it is after a certain manner known to be Chriſt's body: Now that manner is in figure and repreſentation, that ſo the truth, and the thing it ſelf, may be the better perceived.

In the Prayers, which are ſaid after the myſtery of the body and blood of Chriſt, and whereunto the people anſwer, *Amen*, thus it is uttered with the Prieſt's voyce: *We*,

We that do take or receive the pledge of everlaſting life, do humbly beſeech thee to grant, that we may, with a manifeſt and plain partaking, receive that which we touch in the image or repreſentation of the Sacrament.

Now we know that a pledge, and an image, or repreſentation, appertain to another thing, that is to ſay, have reſpect not to themſelves, but to another thing. For a pledge is a pledg of that thing, for the pledging whereof it is given, and not the thing it ſelf, as likewiſe an image is the image of that thing, the likeneſs whereof it doth repreſent or ſhew forth. For theſe things do ſignifie the thing it ſelf, whoſe picture and pledge they are, they do not very manifeſtly declare the things themſelves. Which ſeeing it is ſo, it plainly appeareth, that this body and blood, are the pledge, and (as it were)

were) repreſentation of a thing to come, that that which is now ſhewed by a ſimilitude, may, in time hereafter to come, be manifeſtly revealed. Whereupon, I conclude, that if now they ſignifie, and in time to come ſhall make manifeſt, or lay open, that then, that is one thing, which is done and performed now, and that that is another thing, which ſhall in time to come, be manifeſted and laid open. Wherefore, that which the Church celebrateth and adminiſtreth, is both the body and blood of Chriſt, but yet as a pledge, and (as it were) the picture, or repreſentation. But then it ſhall be the truth, when as now, not the pledge, nor the picture, or repreſentation of the thing ſhall appear, but the truth of the thing it ſelf.

Alſo in another place of the ſaid prayers, *We beſeech thee, Lord,*

to grant that thy Sacraments may work that in us, which they do contain, that look what we now administer and receive in form, we may also receive it in the truth of the things. He saith, that these things are celebrated and done in shew and form, and not in truth, that is, in similitude or likeness, and not in the manifestation of the thing it self. Now the form and shew of a thing, and the verity or truth of the self same thing, differ one of them from another. Wherefore that body and blood, which is celebrated and received in the Church, differeth from that body and blood, which is known to be now glorified in Christ's body, thorow his Resurrection. And the former of these two bodies is a pledge and figure: And this latter is the very truth it self, for the former is celebrated and administred, till such time, as we may

may come to the other: but when we ſhall once come to this latter, the former ſhall be removed and taken away. Wherefore it appeareth, that they are by a very great difference ſundred one of them from the other: Yea, look what difference there is between the pledge and the thing for which the pledge is given, and between an image, or the thing whoſe image it is, or between the form and ſhew of a thing, and the truth it ſelf, ſo much difference there is, between the one and the other. Thus we ſee, that that myſtery of the body and blood of Chriſt, which the faithful do now receive in the Church, doth much differ, and is far ſevered from that body, which was born of the Virgin *Mary*, which ſuffered, which was buried, which roſe again, which aſcended into Heaven, and which ſitteth at the right

right hand of the Father. For that which is celebrated, and received while we are in the way of this life, muſt be ſpiritually received and underſtood; for Faith believeth the thing which it ſeeth not, and layeth hold of that which doth ſpiritually feed the Soul, and make glad the Heart, and giveth Eternal life, and Incorruption, whilſt we look not upon that, which feedeth the Body, or is preſſed with the Teeth, or is broken in pieces, but that onely which is ſpiritually received by faith: Whereas that Body, in which Chriſt ſuffered and roſe again, is his own very Body, which he took of the Body of the Virgin *Mary*, which alſo was palpable and viſible, yea, and that after his Reſurrection; even as he himſelf ſaith unto the Diſciples: *Why are ye troubled? And wherefore do thoughts and doubts*

doubts ariſe in your Hearts? Behold my hands and my feet, for it is I my ſelf. Handle me and ſee; for a Spirit hath not fleſh and bones as ye ſee me have.

Let us hear alſo what bleſſed *Fulgentius* writeth in his Book of Faith; *Look that thou do moſt ſtedfaſtly believe, and at no hand doubt, that the onely begotten Word of God became fleſh, and offered up himſelf for us as an offering, and a ſacrifice of a ſweet ſmelling ſavour unto God. Unto whom, with the Father, and the Holy Ghoſt, the Patriarchs, Prophets, and Prieſts, did in the time of the Old Teſtament, offer up Beaſts, and Sacrifice them: and unto whom alſo, now under the New Teſtament with the Father, and the Holy Ghoſt (with whom he is of one and the ſelf ſame God-head) the holy Catholick Church being diſperſed through out the whole World, ceaſeth not in Faith and Love, to offer*

Fulgen. de Fide.

Eph. 5. 2.

offer up the Sacrifice of Bread and Wine. For in those Sacrifices of Flesh and Beasts, there was a signification of Christ's Flesh, which even he himself, being without sin, should offer for our sins: and of his blood also, which he should shed for the forgiveness of our sins: but in this Sacrifice of Bread and Wine, there is a thanksgiving for, and a remembrance of that Flesh of Christ, which he offered up for us: and of that blood, which he himself, being very God, did shed for us: of which St. Paul *speaketh in the* Acts *of the* Apostles, *and in the* 20 Chapter *of the said Book, saying, Take heed unto your selves, and to all the flock, whereof the Holy* Ghost *hath made you Bishops or Overseers to govern the Church of God, which he hath purchased with his own blood. Wherefore there was in the former Sacrifices figuratively signified, that that should be given to us: but there is* Act. 20. 28.

in this Sacrifice evidently and plainly declared, what is given unto us. Now the Doctor in saying, that there was in those Sacrifices signified, what should be given unto us, and that in this Sacrifice, there was declared what was given unto us already; he doth plainly declare, that as those Sacrifices had the figure of things to come, so our Sacrifice is a figure of things of things that are past.

By which speeches he hath most evidently declared, what great difference there is, between that body wherein Christ suffered, and this body which is celebrated & administred in the remembrance of his Passion or Death. For that body wherein he suffered, was his proper, and very or true body, having no mystical or figurative matter in it: But this latter is a mystical Body, shewing one thing outwardly

wardly in figure, and inwardly representing another thing, through the understanding and apprehension of Faith.

Moreover, let us add and put down one other testimony of that reverend Father *Augustine*, which shall both warrant the truth and credit of our sayings, and make an end of our Oration and Speech. In a certain Sermon, which he made to the People concerning the Sacrament of the Altar, thus he saith, *The thing which you see on God's Altar, you saw the same the Night that is past: But as yet ye have not heard, what it is, what it meaneth, and of how great a matter it containeth the Sacrament. The thing which you see is Bread, and the Cup, which thing also your own eyes do declare unto you: but as concerning that wherein your Faith requireth to be instructed, the Bread is the Body of Christ, and the Cup is his Blood. Truely this is short-*

Aug. de sacra. altar. Serm.

ly said, and it may be perhaps sufficient for Faith, but yet Faith always needeth instruction; for the Prophet saith, Unless ye believe, ye shall not understand. Isa. 7. 9. *You may peradventure say unto me, Thou biddest us believe, but yet we say, declare it unto us, that we may understand. For such a thought may arise in some Man's mind: We know from whom our Lord Jesus Christ took his flesh, to wit, of the Virgin* Mary: *He being an Infant, and did suck, and was nourished, and did grow, and came to Man's Age, he suffered persecution at the* Jews *hands, he was hanged upon a Tree, he was killed, he was taken from the Cross, he was buried, the Third Day he rose again, he ascended into Heaven, even what Day pleased him, thither he carried up his body, from thence shall he come to judg the Quick and the Dead, and is there now sitting at the Right Hand of the Father. How then is the bread his body?*

body? and the Cup, or that which is contained in the Cup, how is it his blood? Theſe things (good brethren) are therefore called Sacraments, becauſe one thing is ſeen in them, and another thing underſtood: that which is ſeen hath a bodily kind, form, and ſhew: but that which is underſtood hath ſpiritual fruit. The reverend Author in ſpeaking theſe things inſtructeth us, what we ought to think and hold, both concerning the Lords own Body, which was born of the Virgin *Mary*, and ſitteth now at the Right Hand of GOD, and in which he ſhall come to Judg the Quick and the Dead: and alſo concerning that Body, which is ſet on the Altar, and whereof the People are partakers. That Body is ſound and whole, and is not divided by any cuttings, neither covered with any figures: But this Body which is ſet upon the Lord's Table, is both a figure, becauſe it is

a Sacrament, and also as it is outwardly seen, hath a bodily kind and form that feedeth the Body, but as it is inwardly understood, it hath a spiritual fruit, which quickeneth the Soul.

And the same Doctor, minding to speak somewhat more plainly and manifestly, of this mystical Body, in the words following, saith thus, *If ye will therefore understand what Christs body means, hear the Apostle, saying, Ye are the body of Christ, and his members. If then ye be the body of Christ, and his members, your mystery is set on the Lord's Table, You receive the mystery of the Lord, you answer,* Amen, *to that thing which you your selves be; and so by answering, you subscribe and consent to the same. Thou heares then Christ's body, and thou answerest,* Amen: *be a member of the body of Christ, that so thy* Amen, *may be true and right. But wherefore is this done in Bread? In this matter we*

Aug. de sacra altar. Serm.
1 Cor. 12. 27.

we will bring forth nothing of our own deviſe, let us rather hear the Apoſtle himſelf utter his mind, when ſpeaking of this Sacrament, he ſaith, We that are many, are one bread, and one body, &c. This holy man *Auſtine* doth ſufficiently inſtruct us, that as Chriſts body is ſignified by the Bread which is ſet upon the Altar, ſo alſo there is thereby ſignified the body of the People that receiveth it, manifeſtly thereby declaring, that that is Chriſts proper or own body, in which he was born of the Virgin, in which he ſucked, in which he ſuffered, in which he died, in which he was buried, in which he roſe again, in which he aſcended into Heaven, in which he ſitteth at the right hand of the Father, and in which he ſhall come to judg the Quick and the Dead: Whereas that which is ſet upon the Lords Table, containeth the myſtery of the other, even as it doth likewiſe contain

1 Cor. 10. 17.

tain the myſtery of the believing People, the Apoſtle himſelf witneſſing the ſame, and ſaying, *We that are many, are one bread, and one Body in* CHRIST.

1 Cor. 10. 17.

Your Wiſdom (moſt noble Prince) may perceive and underſtand, that I have both by the Teſtimonies of the ſacred Scriptures, & by the ſayings of the holy Fathers, faithfully alledged and laid down, moſt evidently declared, and plainly proved, that that Bread which is called Chriſts body, and that Cup which is called Chriſts Blood, is a Figure, becauſe it is a myſtery: And alſo that there is no ſmall difference, between that his body, which is ſo in a myſtery, and that his body, which ſuffered and was buried, and roſe again, becauſe in that was the very body of our Saviour, nei- was there in it any figure or ſignification, but the manifeſtation and plainneſs of the thing it ſelf

was

was known, as also the believers at this day, do desire the sight thereof, for he is our head, and when we see him our desire shall be satisfied: *For he and the Father are one*, not in respect that our Saviour hath a body, but in respect of *the fulness of the God head*, which dwelt in Christ, as he was man. Whereas in this, which is celebrated and administred by a mystery, there is a figure, not only of Christ's own body, but also of the body of the people that believe in Christ: for it beareth the figure of both the bodies, that is to say, both of Christs body which suffered, and rose again, and of the People, that are in Christ, through Baptism born again, and quickned from the dead.

Joh. 10. 30.

Col. 2. 9.

Hereunto let us add also, that this Bread, and this Cup, which is called, the Body and Blood of Christ doth lively represent or set out the remembrance of the Lords passion

passion or death, even as he himself
Luk. 22. 19. hath said in the Gospel, *Do you this*
1 Cor. 10. 26. *in remembrance of me:* Which the Apostle *Paul* expounding, saith *So often as ye shall eat of this Bread, and drink of this Cup, ye shall shew forth the Lord's death till he come.* Here we are taught by our Saviour, and by the holy Apostle Saint *Paul*, that that Bread, and that Wine, which is set on the Altar, is there set for a figure or remembrance of the Lords death, to the end it might call back to our remembrance, that which hath been done in time past, that so we being made mindful of that his passion, might by it be made partakers of Gods gifts and graces, by which also we are delivered from death, knowing this, that when we shall come to the sight and beholding of Christ, we shall have no need of such instruments and means, thereby to be put in remembrance, what his unmeasurable

ſurable and infinite goodneſs hath endured for us: The reaſon is, becauſe that *we ſhall behold him face to face*, we ſhall be put in mind, not by any otward admonition of temporal things, but we ſhall behold him in the very contemplation and ſight of the truth it ſelf, & be inſtructed how we ought to give thanks to the Author of our Salvation. 1 Cor. 13. 12.

And yet I would have no man think, that becauſe we ſpeak thus, that therefore the faithful do not in the myſtery of the Sacrament, receive the Lord's body and blood, becauſe faith receiveth that thing, not which the Eye ſeeth, but that which the Heart believeth: For it is a ſpirituul meat, and a ſpiritual drink, ſpiritually feeding the Soul, and giving the life of Everlaſting fulneſs, even as our Saviour himſelf commending and ſetting out this myſtery, ſaith, *It is the Spirit that quickneth, the fleſh profiteth nothing.* Joh. 6.63.

Thus I being a Man of very ſmall gifts,

gifts, and desiring to yield obedience unto your Excellencies Commandment, have presumed and undertaken to dispute, or reason of no small matters: wherein I have not followed the presumption of mine own thinking or judgment, but regarded rather the Authority of the ancient Fathers; which, if your Highness shall allow, as spoken Catholickly & Christianly, impute it, I pray you, to the deserts and worthiness of your own Zeal and Religion, which was not ashamed (having for a while laid aside the glory of your Kingly magnificence) to demand an answer concerning the Truth, of such a poor and base Person as I am. But if happily these things shall not please and delight you, ascribe it unto my folly & unskilfulness, which could not effectually declare that which your Highness wished, and I my self greatly desired.

Here endeth Bertrams *Book, concerning Body and Blood of the Lord.*